

# THE PRESBYTERIAN of the South

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## —This Week—

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"Ye must be born again." These words staggered Nicodemus. Yet every man who has ordinary intelligence recognizes their truth. Every unregenerate man knows there is something wrong within. Your friends and neighbors may have a high opinion of you, but somehow this fails to make you feel comfortable. In fact, it acts just the other way. You say to yourself, "I am a hypocrite, if these people who speak so highly of me only saw me as I see myself they would despise me as I despise myself." Education, and culture, and refinement, and morality have polished up the exterior until it is fair to look upon, and still there is an uncomfortable feeling in the heart. Experience proves that the outside of the house may be painted and repaired until it looks like a new house, and still the inside swarm with malignant germs. How often have we felt that it is indeed woe unto us when men speak well of us, for their good opinion often expressed may only serve to blind us to our real condition. That clean exterior, which ought to be the result of a clean interior, may, and no doubt often does, stand directly in the way of that earnest seeking for cleansing which alone fits us for the service of Christ.

The child is father of the man, but sometimes he is childless.

One good day of real life is better than a hundred years of suspended animation.

The scene of the fearful earthquake and tidal wave in Messina and Reggio, in Sicily and Calabria, is famed in mythology. Scylla and Charybdis were supposed to be in the narrow strait which separates the island of Sicily from the mainland. Reggio is also mentioned in the Bible. It was the ancient Rhegium, where Paul's vessel touched the day before he landed at Puteoli, near the modern Naples.

Anent the Roosevelt letter on Romanism and the Presidency, we should like to see this question answered: How many of the priests of that faith in the United States are American born and how many foreign born? We think it likely that the answer would surprise many.

A goodly proportion of the advice given us in connection with many of the numerous "movements" around us comes from mere theoretical acquaintance with the work and from men who have themselves done very little in the way of the activities of the church, in bearing "the heat and burden of the day."

The German Emperor has gone one step further in his policy of personal reform by becoming a teetotaler. He has pledged himself to abstain from all alcoholic drinks for the remainder of his life. That is just what we understand the American President-elect, Mr. Taft, has done. It is a good time for King Edward to stand up and be counted among the abstainers. And a great company of Senators and other public men might find room in the water-wagon. The State Bar Association of North Carolina will have no hard drinks at their annual banquet.

A very dear friend of ours, one as little given to claiming what is not his own as any man we ever knew, is horrified to see published over his name, in another church paper, as if he were the author, certain lines from Cardinal Newman's famous hymn, "Lead, Kindly Light." The wonder to us is how the thoughtful editor could have allowed such a palpable error to get into his paper.

We have a correspondent, in New York, who underscores at least half his words. He thinks it strengthens them and gives them force. He is entirely mistaken. He does so much of it that nearly everything being emphasized the marks cease to be distinctive, the unitalicized becoming, if anything, the most noticeable to the eye and mind. When emphasis is so common that it ceases to be distinctive it is no longer emphasis.

Some writers seem not to have discovered the fact that the day of italicizing words in letters and articles has entirely passed. So much is it out of vogue that in many of the printing shops containing new outfit one cannot find such letters for use. There's reason in this practical rejection of the italics. It has been well said that the use of them is either a reflection upon the reader, in that it intimates that he cannot understand